

A Rod for Cold Doctrine.

O R;

BANGOR

Bang'd:

B Y A

L A Y - M A N.

Vis consili expers mole ruit sua. Hor. carm.
Lib. III. Ode IV.



L O N D O N: Printed, and Sold by J.
M O R P H E W, near Stationers-Hall. 1718.

(Price Four-Pence.)

A Roll of Cold Drains.

150

BAIRD

Figure 1

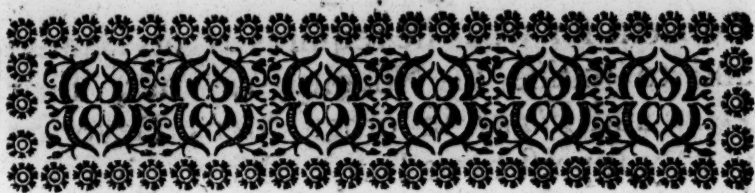
AYE

NA-NY-NJ



Printed and Sold by J. M. O'Connell, near St. Andrew's Church, New York.

(continued)



BANGOR

Bang'd.



WHEN a Person call'd to the Honour and Dignity of wearing the Mitre attempts to lessen the Credit of the Church of *England*, and our Civil Sanctions by either writing or preaching, I have not Patience for introducing this small Tract to the Publick with a Preface; but think it my Duty to expose the dangerous Positions and Errors of his Lordship's Doctrine as soon as my Insufficiency will permit me.

I plainly perceive by his Lordship's new-fangled way of Praying, he can Address himself to God in a *calm* and *undisturbed*

Concern for what he requires at his Hands; and to justify his Novelty, cry out, That *Heat and Flame* in other Mens Devotion is only superstitious Folly. Now give me leave to ask, Whether some Gestures in Prayer are not decent, and some requisite, especially when we see Precedents of them laid down in the Holy Scriptures? Truly, they shew several Gestures were us'd in Prayer, as Standing, Genuflexion, Sitting, or Prostration. When the destroying Angels went toward Sodom, *Abraham stood before the Lord.* Gen. xviii. 22. That is, *he pray'd.* The *Publican* stood afar off and pray'd. *Luk.* xviii. 13. *David* sat before the Lord, and he said, *Who am I, O Lord God? And what is my House that thou hast brought me hitherto?* 2 Sam. vii. 18. *Stephen* kneeled down, and cry'd with a loud Voice, *Lord, lay not this Sin to their Charge.* Acts vii. ult. And in the Garden of *Gethsemane* our blessed Lord and Saviour *Jesus Christ*, fell on his Face, and pray'd. *Matt.* xxvi. 39.

Yet our Right Reverend Prelate will have these pious Gestures to be only but superstitious Follies; and reckon *Heat and Flame* of no Use in Prayer, when we ought to offer unto God upon the Altar of a contrite Heart the Groans of the Spirit; and to this the great Apostle of the

Gen-

Gentiles thus alludes : The Spirit helpeth our Infirmities : for we know not what we should pray for as we ought : but the Spirit it self maketh Intercession for us with Groanings which cannot be utter'd. Rom. viii. 26. *Attende voci clamoris mei, rex mi, & Deus mi, quoniam ad te orabo* : so is Pagnine's Version of the Psalm v. 2. And so our English Translation renders this Text : *Hearken unto the Voice of my Cry, my King, and my God ; for unto thee will I pray.* The Context says, *In the Morning will I direct my Prayer unto thee, and will look up.* Which is a Gesture contrary to the Publican's, who would not lift up so much as his Eyes unto Heaven ; a proper way of Devotion for calm and undisturbed Devotionists, who (I believe) are so far from being cordially sensible of the Afflictions of Joseph, or Desolations of Jerusalem, that they seem hardly to have so much of an humane Spirit in them to understand the Meaning of these two Words, *Happiness and Misery.*

However, the Publican's not lifting up his Eyes towards Heaven, was out of no Disrespect to the Creator thereof, but an evident Signal of Contrition for his Sins ; which appeared also by his smiting upon his Breast, and saying, *God be merciful to me a Sinner.* Luk. xviii. 13. By this Posture he went down to his House justified rather than

than the Pharisee. But this Mark of Sorrow our learned Bishop says, is only a Custom to the Eastern Nations. I shall not now stand to dispute about what Circumstances those of the Oriental Parts of the World us'd or observ'd in their Prayers; but the *Jews* at this Day pray being girt, standing upright, with their Faces towards *Jerusalem*, laying their Hand on their Heart, and (as you may perceive in *Ross's View of Religions*, Sect. 1. p. 30.) bowing their Heads. And in the primitive Times of *Christianity* (when a *Christian* (if we credit *Eusebius's Ecclesiastical History*, lib. 1. cap. 5.) must be such a Man as excelleth through the Knowledge of *Christ* and his Doctrine, in Modesty and Righteousness of Mind, in Continency of Life, in virtuous Fortitude, and in Confession of sincere Piety towards the one and universal God) those who profess'd the Name of *Jesus*, pray'd with spread-out Hands, and bare-headed: So a reverend Father of the Church tells us in these Words. *Illuc susticientes Christiani manibus expansis, quia innocuis; capite nudo, quia non erubescimus; denique sine monitro, quia de pectore oramus.* Tertul. Apolog. advers. gentes. cap. 30. Yet our right reverend Prelate is pleas'd to assert, that striking or not striking the Breast, shedding or not shed-

shedding Tears, or any the like Accidents, depending upon Custom or Constitution, are not essential to Confession or Prayer. From hence give me leave to conclude, that a *calm* and *undisturbed* Address to God, is a Doctrine only fit to be deliver'd to such Persons who never go to Church, but when they are dispos'd to sleep in it.

It was ever my Opinion that when *Jacob* wrestled with an Angel, and said to the holy Combatant, *I will not let thee go, except thou bless me.* Gen. xxxii. 26, that Strugling might allegorically be apply'd to Fervency in Prayer, which ought to be full of *Heat* and *seraphic Fire*, to obtain a Blessing: And to the last quoted Text is another parallel in one of the Prophets: *He had Power over the Angel and prevailed: he wept and made Supplication unto him.* Hos. 12. 4. Again, when *Noah* (as *Josephus* writes, l. 1. c. 4.) pray'd to God that he would be pleas'd to accept of his Sacrifice, and in his Mercy to vouchsafe not to conceive *hereafter* a ruinous Hate and Displeasure against the Earth; or when *Abraham's* Servant pray'd for his Master's Success; or when *David* pray'd in the midst of Pestilence, *Daniel* in the Lions Den, or the Children in the fiery Furnace; is it to be suppos'd their Devotion was cold, calm, quiet, or undisturb'd? No, we
may

may reasonably say, their Addresses to Almighty God were full of Heat and Flame, with striking their Breasts, lifting up Hands, shedding Tears, sighing, or other Accidents, depending upon such a great Work as petitioning before the Throne of Grace, for such Favours as were suitable to their several Exigences. *Vobis in precibus efficacior sermo est, & ad impetrandum quod in pressuris petitur, facilius oratio est,* says St. Cyprian, pag. 320. As Prayer is the lifting up of the Mind to God, by which we beg for good Things, or to be freed from Evils; or by which we bless and praise God, we ought not to let our Petitions or Confession to divine Majesty be cold and lifeless. Prayer ought to be full of Zeal and Fervour, as availing much to the avoiding of Evils, as well as the obtaining all Benefits; according to this in the Evangelist, *Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you.* Luk. xi. 9. The beloved Disciple of our Lord affirms the same in these Words, *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.* Joh. xvi. 24. I know, these Words in the Parable of the importunate Widow, *Men ought always to pray, and not to faint,* Luk. xviii. 1. the reverend Dr. Snape has rightly expounded
to

to be urgent and importunate, and to sollicite with Earnestness in Prayer ; in Opposition to which Exposition his Lordship would have us always to pray, according to this Precept of the Apostle, *Pray without ceasing.* 1 Theff. c. ult. v. 17. By which the great Apostle of the Gentiles only means we should daily spend some time in Prayer ; especially in the Morning, to open the Windows of the Soul to the Light of divine Grace, and offer up the Works of the whole Day, as much as we can, to God's Honour : Likewise at Night, to shut the Windows of the Soul against the Darknes of Sin, and the Illusions of the Devil ; as also to render Thanks for all the Benefits of the Day past. For tho' we do not continually call upon God with the Mouth, yet may our Heart be thinking on him ; and so much *Pelicanus* agrees with me on the Text last quoted ; *Id quod non dictum est de murmure illo oris, sed de desiderio cordis, quod intelligit Deus,* are his Words, as may be seen in *Marlorat* on the New-Testament.

The *Christians* in the Primitive Church spent many whole Nights and Vigils in watching and praying, for the Forgiveness of their Sins, and that they might be found ready at the coming of *Christ* ; but though without doubt they were fer-

vent and flaming in their Devotion, yet nevertheless made as little Noise and Outcry, as those sort of cold *Christians* that now a-days say their Prayers with Calmness : Besides, if the Primitive *Christians* did use any outward Ceremonies in making their Addresses to Heaven, as kneeling, knocking the Breast, or such like, I suppose those Actions could be imputed for no otherwise than declaring the inward Reverence and Devotion of the Heart. We see our blessed Lord and Saviour *Jesus Christ* prostrated himself when he pray'd in the Garden of *Gethsemane*. And he went a little further, and fell on his Face, and pray'd, saying, *O my Father, if it be possible, let this Cup pass from me : nevertheless, not as I will, but as thou wilt.* Matt. xxvi. 39. His Lordship is further pleas'd to say, Calmness, he looks upon to be the happiest Circumstance of a reasonable Mind, and Freedom from inward Perturbation, the greatest Assurance, as well as Instrument, of his Understanding truly that he is in earnest in what he is about. In Answer to which, I ask, whether the Prophet in the Whale's Belly was in not any Perturbation of Mind? When in his Orisons to God he said, *I cried by reason of my Affliction unto the Lord, and he heard me ; out of the Belly of Hell cried I, and thou heard-*

est my Voice. For thou hadst cast me into the Deep, in the midst of the Seas, and the Floods compassed me about, all thy Billows and thy Waves passed over me. When my Soul fainted within me, I remembred the Lord, and my Prayer came unto thee, into thine holy Temple. Jon. ii. 2, 3, 7. I ask again, whether the Devotion of Mary Magdalen was fervent or cool and calm after her Conversion? It might be undisturb'd before; but I am sure it was otherwise afterwards. Mr. Stafford, in the Life of the Virgin Mary, extracted from several of the Fathers of the Church, takes notice, that on the Day of her Purification, and at all times else, she much excelled Anna, and her whole Sex, in the Fervency of her Orisons, and that she pour'd out her Prayers then in the Temple in greater Abundance, than she did in Zacharias's House, where she could not express the Flame of her Zeal from breaking out into the Praise of God her Saviour, in whom she rejoiced. To this we may add, that to be sure she was not *undisturb'd* when she heard her dearest and only Son (after Man had left and betray'd him) cry out that God himself had forsaken him also; and no doubt her Tears, her Sighs, her Groans, her Countenance, her very Posture, her doleful Voice, all united their Forces to

express the Greatness of her Sorrow, whilst at the same time she was earnestly praying for her Son's Victory over the dreadful Powers of Death and Hell.

According to these Words of a great Father of the *Latin Church*, *Semper in manibus tuis sit divina lectio, & tam crebro orationes, ut omnes cogitationum sagittæ quibus adolescentia percuti solet, hujusmodi clypeo repellantur.* Tom. 1. p. 9. Prayer is made a Shield against Sin and Temptation; but I suppose it should be us'd with Heat and Flame, for otherwise should it be but coldly handled, it might give our Adversary the Devil a great Advantage over our humane Frailties. When we have offended against any divine Laws, is Forgiveness to be obtain'd with calm, cold, undisturbed, lifeless Prayers? This is a strange sort of cold Doctrine, which highly deserves the Rod of Correction. I think Cases of Penitency require ardent Prayers, full of Earnestness for imploring God's Mercy, then may these Words be verified; *Tanta est enim penitentæ medicina, ut mutare videatur suam Deus sententiam.* Ambros. de poenitentia, l. 2. c. 6. A Contrition or Pricking of the Heart is better for Prayer, than an undisturbed Calmness, and no Perturbation of Mind; *Compunctio enim cordis, excitat orationis affectum*; says *Fulgentius de Orat. & Compunct.*

Compunct. cordis, ad Probam, Epist. 4. People are too prone of themselves to be but luke-warm and cold in their Devotions, therefore it is Presumption in the superlative Degree for them to say their Prayers without Heat and Flame: It was not (I'm apt to believe) with an undisturbed Concern that St. *Augustin* in this Prayer cry'd out, *Exaudi Domine deprecationem meam, ne deficiat anima mea sub disciplina tua, neque deficiam in confitendo tibi miserationes tuas, quibus eruisti me ab omnibus viis meis pessimis.* Confess. l. 1. cap. 15. Moreover, a Man ought not to pray with Coolness, just as if he car'd not whether God heard him or no, but to offer up his Prayers with all Humility, Fear, and Devotion, as *Lactantius* thus teaches us in these Words, *Summus igitur colendi Dei ritus est, ex ore justi hominis ad Deum directa laudatio: quæ tamen ipsa, ut Deo sit accepta, & humilitate, & timore, & devotione maxima opus est: ne quis forte integritatis & innocentie fiduciam gerens, tumoris, & arrogantie crimen incurrat, eoque facto gratiam virtutis amittat.* De vero cultu, lib. 6. cap. 25.

Again, his Lordship insinuates, that our Saviour's Fervency in Prayer when in the Garden, is no Rule for our Devotion, because we cannot sweat Drops of Blood in that most holy Exercise. As to this Point,
we

we know it is impossible for any of the Sons of *Adam* to perform what our blessed Lord did, when by the Vertue of an Hypostatical Union, or Union of human Nature with his divine Person, he vouchsaf'd to come upon Earth, to die a propitiatory Sacrifice for the Expiation of the Sins of the whole World. It is recorded in holy Writ, that *Christ being in an Agony, he pray-ed more earnestly, and his Sweat was as it were great Drops of Blood falling down to the Ground.* Luk. xxii. 44. But as I have hinted above, tho' we cannot come up to our blessed Master's great Devotion and Fervency in Prayer, yet may we assure our selves, that he shew'd this unparallel'd Zeal for us to imitate as well as humane Nature will permit us; and as we cannot pray so well as we ought, let us with one of his Disciples say, *Lord, teach us to pray,* Luk. xi. 1.

The Apostle's Exhortation is this, *In every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God.* Philip. iv. 6. But as our Request are made to God either for the removing some Affliction, or begging some Favour at his Hands; I hope the Petition must not be offer'd with a cool Indifferency, but rather in great Earnestness and a flaming Fervency. *Epaphras, who is one of you*

you, a *Servant of Christ*, saluteth you, always labouring fervently for you in Prayers, that ye may stand perfect, and compleat in all the *Will of God*. Col. iv. 12. And another *Apostles* says, *The effectual fervent Prayer of a righteous Man availeth much*. Jam. v. 16. But because the Words *fervently* and *fervent* are not found in the Original Greek, which is *εὐεργιστικός*, which *Arias Montanus* renders *Efficax*, the Translation of *Beza* the same, *Magna vis* by *Tremellius*, therefore our Prayers must be cold and lifeless. Now in my Opinion as the Etymology of *Efficax* is from *Efficio*, which (as *Calepin* shews) is all one with *Perficio*, to do a thing thoroughly, and not by halves, as *cold* and *lifeless* imply, the Words *efficacious* and *fervent* may be term'd Synonimous, that is to say, Words meaning the same thing. But tho' in the Texts abovemention'd we cannot find the Word *fervent* in the Original, yet can we shew *ζέων* *fervens* and *ζέοντες* *ferventes* in the following ones. *This Man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the Things of the Lord*. Acts xviii. 25. *Not slothful in Business: fervent in Spirit, serving the Lord*. Rom. xii. 11. And the aforesaid Greek Words are render'd *fervens* and *ferventes* by *Tremellius*, *Beza*, *Arias Montanus*, and *Pagnine*.
When

When a Man prays, it behoves him to let God see that his Heart is sorrowful for his Sin, and that his Mind is resolv'd (thro' the Assistance of his Grace) to amend his Faults; but to besure this must not be done with a frigid or cold Zeal; but with Heat and Assiduity; not with Indifferency, but with Earnestness and Sincerity; not with Luke-warmness and Pride, but in true Devotion and the greatest Humility which such an high Act of Piety requires. A Coldness in Prayer do's not often incite a Person to Devotion; whereas Fervency and Heat inflames a godly Person often to Confession and Prayer before God. *David* was not contented to pray Morning, Noon and Night, but he would also rise up at Midnight to pray to God. *Evening and Morning, and at Noon will I pray, and cry aloud; and he shall hear my Voice.* Psal. lv. 17. *At Midnight I will rise to give Thanks unto thee; because of thy righteous Judgment.* Psal. cxix. 62. But 'tis very rare to see so much Devotion in cold and lifeless Prayers; such are more like the Disciples whom our Saviour chid, because they would not watch one Hour with him in praying. *And he cometh unto the Disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one Hour?* By this we plainly see the Effect of cold and lifeless Prayers,

Prayers, which rather incite cold *Devotion-
ests* to take their Repose, than watch and
pray a little for eternal Life. Indeed, it
seems to me, that when a Man is going
to pray with Coldness and Indifferency,
those are the Fowls which the evil one
sends to devour the good Seeds, and the
Carcaffes of his spiritual Sacrifices. *A So-
wer went forth to sow. And when he so-
wed, some Seeds fell by the ways side, and the
Fowls came and devoured them up.* Matt.
xiii. 4. Therefore we should endeavour
with *Abraham* to drive them away. So,
Moses says, he did. *When the Fowls came
down upon the Carcaffes, Abram drove them
them away.* Gen. xv. 11. But he did not
go coldly about the Matter; he drove them
away with Heat and Ardour, to preserve
the Sacrifice he was offering, to know
whether He should possess the Land of
Promise.

Well, from cold and lifeless Prayers,
made with Indifferency, *Libera nos, domine*;
commend me to them that are offer'd up
to divine Majesty with Heat and Flame,
Zeal and Fervency, which are more evident
Signs of Contrition and Repentance in our
Petitions; and shew that we are in good
Earnest for what we ask and implore at
the Throne of Heaven. Cold and lifeless
Prayers are fit for those that count their

Devotion by Beads, mumble *Ave Maria*, or repeat *Ora pro nobis* to a large List of Saints; but not at all agreeable to the found and orthodox Doctrine of the *Church of England*; the Prayers of whose most excellent *Liturgy* being extracted from the Oracles of God, they ought to be us'd with Heat and Flame, as a Custom most correspondent to Faith, which is the Gift of God, or a supernatural Quality, infus'd by him into the Soul, to make us firmly believe all those Things which he hath any way reveal'd to us; or else take this Definition of Faith, set down by Rabbi *Jagel*, in his *Catechismus Judeorum*, pag. 5.

מחנה הנחיל אלקים בנפשונו אשר כאמצעותה האמינה היא
עבריו הנכונים אנו מאמינים בל הרברים שאמר לנו על יד
which I thus translate into *Latin*; *Fides est Dei munus, quo nostræ mentes afficiuntur: hoc adducimur, ut credamus omnia, quæ nobis declaranda curavit Deus per vates suos* because every Bishop do's not understand *Hebrew*.

I proceed now to his Lordship's Tenet of the Nature of Christ's Kingdom, of which he thus speaks. "As the Church of
" *Christ* is the Kingdom of *Christ*, and he
" himself is King; and in this it is implied
" that he is himself the sole Law-giver to
" his Subjects, and himself the sole Judge
" of their Behaviour, in the Affair of Con-
" science and eternal Salvation: that h
" hath

“ hath in these Points (*viz.* of Conscience
 “ and eternal Salvation) left behind him
 “ no visible, humane Authority; no Vice-
 “ gerents who can be said properly to sup-
 “ ply his Place; no Interpreters upon
 “ whom his Subjects are absolutely to de-
 “ pend; no Judges over the Consciences
 “ or Religion of his People. O! *monstrum*
horrendum; what a Gallimaufry of Non-
 sense is here? O! *tempora*, O! *mores*, what
 an Age do we live in, when Religion is
 metamorphosed into quibbling Controver-
 sies? I doubt we have some yet among us
 bearing the Pastoral-Staff, who are no more
 Friends to Lawn-Sleeves than a late Pre-
 late; or of him whom *Cleveland* gives
 this Epitaph.

*Here York's great Metropolitan is laid,
 Who God's Anointed, and his Church
 betray'd.* p. 68.

As for the Church of *Christ* being the
 Kingdom of *Christ*, I allow it, because he e-
 stablished the Throne in his own Blood;
 and is the sole Law-giver to his Subjects,
 and Judge of their Behaviour in the Points
 of Conscience and eternal Salvation. But
 what of all this? I cannot acquiesce to
 his Lordship's asserting, Our Saviour
 has left behind him no visible, humane

Authority; no Vicegerents who can be said properly to supply his Place, because St. *Luke* tells us, *Take heed therefore unto your selves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood.* Act. xx. 28. And another Evangelist says, *Christ* after his Crucifixion gave such absolute Power to St. *Peter* to govern his Flock, that this was his Command, *Feed my Lambs; Feed my Sheep.* Joh. xxi. 15, 16. Besides, on the abovesaid Apostle, who (*Dorotheus* writes, p. 533.) was crucified under *Nero* the Emperor, with his Head downwards, the other Apostles and their Successors built themselves, because *Christ* said, *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* Matt. xvi. 18. So if his Lordship would but seriously ponder on these Texts of Scripture, without any critical or controversial Libration of Words, he may easily perceive the Church is not yet without some visible humane Authority, or Vicegerents to govern it.

If his Honour should ask who these Vicegerents be? I answer in the Apostle's Words, *He that descendeth, is the same also that ascended up far above all Heavens, that he might fill all Things, And he gave some,*
Apo-

Apostles: and some, Prophets: and some, E-
 vangelists: and some, Pastours and Teachers;
 For the perfecting of the Saints, for the Work
 of the Ministry. Ephes. iv. 10, 11, 12.
 But his Lordship infers farther from what's
 aforesaid, that *Christ* has left no Interpre-
 ters upon whom his Subjects are absolutely
 to depend. Why so? Because they are
 humane they may possibly err. Suppose
 then all our spiritual Masters and Teach-
 ers should be depraved in their Doctrine,
 and the Adage, *Similes habent labra lactucas*,
 was true, that is to say (but Heaven be
 prais'd it is yet otherwise) *Never a Barrel*
the better Herring, it would not alter that
Calmness and *Undisturbedness* which I pos-
 sess; since the Church thereby would not
 be maim'd in Faith, because in it could
 not be wanting the Head, *Christ*; from
 whom proceeds the Influence of all Grace,
 and the utmost Effects of the Sacraments;
 and by means of this Head, the Sacraments
 would not be wanting to such as receiv'd
 them holily and by a lively Faith; for ha-
 ving not good Pastors, *Christ* would supply
 this Want in the Laity by his all-sufficient
 Grace. But nevertheless why should we
 doubt of some good Interpreters of *Christ's*
 Word among us; when he promises the
Paraclete, or third Person of the blessed
 Trinity shall be our Instructor in religious
 Mat-

Matters? The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and will bring all Things to your Remembrance, whatsoever I have said to you. Joh. xiv. 26. Perhaps his Lordship may insist that this Promise relates only to the Apostles and Disciples, upon their Promulgation of the Gospel thro' the World; or to those early Converts, who first (as Baronius shews in the first Book of his Ecclesiastical Annals) receiv'd the Name of Christians at Antioch: to which I reply, Christ himself has given us the Assurance of being with us till the Dissolution of all Things. He said to his Disciples just after his miraculous Resurrection, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all Things whatsoever I have commanded you: and lo, I am with you alway even unto the End of the World.* Matt. xxviii. 19, 20. Thus in a spiritual way Christ may be said to be interposing at the declaring the true Interpretation of his own Laws.

Again, when his Lordship says, There are no Judges over the Consciences or Religion of the People, I think this Position contrary to the Doctrine of St. Paul, who preach'd the Gospel (as Usser tells

us, in his Antiquities of the *British Churches*, p. 8, 1702.) in this Island, about the 60th Year after Christ. He shews us our Obedience to Royal Authority in these Words. *Let every Soul be subject unto the higher Powers. For there is no Power but of God; the Power that be are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God: and they that resist shall receive to themselves Damnation. For Rulers are not a Terrour to good Works, but to the evil: For he is the Minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the Sword in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doth evil.* Rom. xiii. 1, 2, 3. But according to his Lordship's Sense, in my weak Apprehension, Kings and Rulers have no other Power by their Civil Sanctions than using the Sword of Justice in Matters meerly temporal: neither will he allow the spiritual Power in the Hierarchy, or Church Government by Bishops; so at this rate let a Man's Conscience be ever so much defil'd and impure, we must not let him know our Resentment of the heinous Crimes a bad Conscience may incite him to perpetrate, by excommunicating or anathematizing the Offender, which was allow'd by the Church in its very Infancy;

cy; for when Christ taught how we are to deal with our Brethren, when they offend us, he said, *If he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen Man, and a Publican.* Mat. xxviii. 17. And again, which is the greatest of Curses, *If any Man love not the Lord Jesus Christ, let him be Anathema, Maranatha.* 1 Cor. ult. 22.

Since we live now so much in the Evening of the World, when the thick and foggy Mists of Wickedness darken the Air, and that fading Light we have, is so variously refracted by our glittering Vices, and so often reflected by the disfigured Glasses of Phancy and Humour, that there is nothing troubles us so much, as that we are not unhappily furnished with too many Excuses to plead for our Misdemeanors, I'm of Opinion there ought to be a Power in somebody to correct the Consciences of ill Men, whereby they may be reduced to a right Faith and true Penitency: for *Fide tantum & pœnitentia potestis redimere, quicquid sceleratis diaboli persuasionibus perdidistis*, says Firmians, *de relig. profan. errore*, pag. 7. But his Lordship declares, he will teach “ Men to receive no Commands “ in Matters relating to their eternal Salvation from any Superiours, whether “ Spi-

" Spiritual or Temporal, upon the Ground
 " of meer Aurtherity, without examining
 " them by the Laws of *Christ*, and find-
 " ing them agreeable to those Laws.
 However, as implicitly as he expresses
 himself here, he acknowledges that if
 Men upon an Examination of Matters
 concerning their Eternal Salvation by the
 Laws of *Christ* be found consonant to
 them, they may then be obedient to
 their Superiors. Why who would have
 them be conformable any otherwise than
 to *Christ's* Precepts? Of which Tryal they
 need not to doubt since they durst not
 be alter'd ; for St. Paul says, *Though we,*
or an Angel from Heaven, preach any other
Gospel unto you, than that which we have
preached unto you, let them be accursed. So
 say I now again, *If any Man preach any o-*
ther Gospel unto you, than that ye have re-
ceived, let him be accursed. Gal. i. 8, 9.
 Thus as the Gospel, and other sacred
 Writings are made as unalterable as the
 Laws of the *Medes* and *Persians* once
 were, my Sentiments are, that by the
 Constancy and Immutability of contingent
 Causes, whose Particulars may be defe-
 ctive, but the Universals cannot, it is im-
 possible in Nature, that the Subordination
 of Ministers, who, by Vertue of the Au-
 thority delegated to them by *Christ*, are
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the Judges and Guides of his People, would all conspire to lead their Flocks out of the Way, by teaching Things contrary to the Instructions of their Lord and Master: Alas! if *Christ* had substituted no Vicegerents, as his Lordship stiles them, to act under him, farewell long before now to Religion, which had soon expir'd. If no *Levites* were left to satisfy the Doubts of their Auditors, farewell long before now to all the Holy Scriptures; which had been of no use. If none had been deputed to explain the Meaning of *Christ's* Laws, farewell long before now to all his sacred Precepts, which had been repeal'd. If there had been no punishing such as offended God's Commands, farewell long before now to the Canons of his Apostles and General Councils, which had been utterly cancell'd. If there was no keeping in awe the Disturbers of our Peace and Unity, farewell long before now to all Government whether Spiritual or Temporal, which had been reduc'd to Anarchy and Confusion. And if no Care had been taken to preserve us from *Hereticks* and *Schismaticks*, farewell long before now to the Catholick Church, which is ὁρθὸς δόγμα τῷ προσείσαντον, as *Origen* rightly says, in his second Section, *contra Marcionitas*: and whose Foundation (according to these Words,

Words, *Ecclesie fundamentum, que infernas
leges, & tartari portas, & omnia mortis clau-
stra dissolveret.* Hil. in Matt. comment.

can. 16.) can loose diabolical Laws, the
Gates of Hell, and all the Bars of Death.

His Lordship owns, that our Saviour
taught, directed, and govern'd his Apostles
by his own Spirit, and so promulgated his
Law that way, to those who could know
it no other way. Why may not then the
same Spirit (as afore prov'd by *Christ's*
own Words) still illuminate those Men,
whom he has ordain'd by perpetual Suc-
cession thro' succeeding Ages of the World,
to teach all Mankind the Rules of eternal
Salvation? Whether *Christ* has left any
Deputy, or not, to act under him, since
his Ascension into Heaven, yet are we as-
sur'd that where two or three are gather'd
in his Name, there is he in the midst of
them. Indeed I can see nothing in his
Lordship's Doctrine, but what will only
please *Dissenters*; and whether his Descrip-
tion of the Nature of *Christ's* Kingdom
tends towards the Subversion of all Go-
vernment and Discipline in the Church of
Christ, by reducing it to a State of Anar-
chy and Confusion; or that it impugnes
and impeaches the Royal Supremacy in
Causes Ecclesiastical, and the Authority of
the Legislature, to enforce Obedience in

Matters of Religion by Civil Sanctions, all this I humbly leave to the most judicious Consideration of the learned Assembly of *Divines* when they shall next meet in *Convocation*; as being known to be such Men who will inviolably vindicate their Religion and present Government, against all them that would conspire to prophane the one, or invade the other.

It is a most unaccountable Thing to infuse wild Notions into the giddy-headed Multitude, who are too apt of themselves to imbibe Novelties either in Church or State. Truly, it would have hazarded the Sides of *Democritus*, had he been present at that Tumult of *Demetrius*, when the Rabble flocking together in great Numbers, some cry'd one thing, and some another, and the Assembly was confus'd, and the most Part knew not wherefore they were come together; notwithstanding, all with one Voice cry'd out for the space of two Hours, *Great is Diana of the Ephesians*. The Mob is an untameable Monster, as we may see by the *Jewish* Rabble; who one Day brought our Saviour into the City in Triumph, and next Day acting all Dishonour upon him, nothing could be heard in their Courts but *Crucifige*. Certainly, he that considers these Things in God's own peculiar People, will easily discern how

how little of Fidelity there is in a *British* Rabble.

Thus the Priests (I must acquaint his Lordship) of elder Times, have put upon the People many incredible Conceits, not only deluding their Apprehensions with Ariolation or Soothsaying, and such other oblique Idolatries, but winning their Credulities unto the literal and downright Adorement of *Cats, Lizards, and Goats*; and thus also Impositions in some *Christian Churches*, wherein is presum'd an irreprovable Truth. If all be true that is suspected, or half what is related, there have not wanted many strange Deceptions, and some thereof are still confessed by the Name of *pious Frauds*. Thus *Theudas* an Impostor was able to lead away 4000 into the Wilderness; and the Delusions of *Mahomet* (not to speak of our *Sects*) almost the fourth Part of Mankind. To shake the Principles of Religion (I will not say in the Pulpit, or elsewhere) is of no little dangerous Consequence to the Ignorant, who promiscuously swallow any thing; for it is the ready way to extinguish in their Minds the Compensation of Virtue and Vice, the Hope and Fear of Heaven or Hell, by tempting them to comply in their Actions to the Drift of
such

such Delusions, and live like Creatures below the Capacity of either.

So to conclude, give me leave to say; it is very ungenerous for a Man of Learning to lose the Illiterate in a Labyrinth of Error, by poysoning their weak Understanding with such Doctrine which is only fit for *Amsterdam* or *Geneva*; or any other Country where Religion is of no Value, and a democratical Government is preferr'd before Monarchy. But, God be thank'd, no Doctrine, I'm sure, that is pleasing to *Schismatics* is acceptable to the *Church of England*; whose Members espouse such a Religion, which has Majesty enough to daunt a *Nebuchadnezzar* with the hottest Furnace in his Mouth; and a holy Zeal, which (as the brighter Sun-Beams do upon the fainter Light of a Candle) can prey upon and consume to nothing the most scorching Flames of Persecution.



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